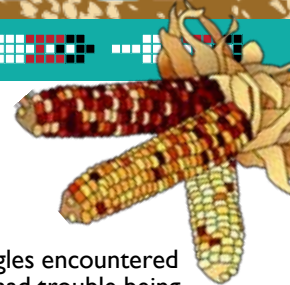




## Native Foster Homes Needed!

### Here's What Native Foster Youth Had To Say



**CALIFORNIA YOUTH CONNECTION conducted a focus group with Native Foster Youth. The focus group was meant to inform youth of historical trauma and the richness of Native American culture. The workshop was a conversation among youth that allowed them to discuss the importance of tribal identity and the opportunities for justice to occur.**

The youth were asked several questions to learn about their experience. First, the youth were asked about culture. They were asked, "As a Native American youth in care, share your experiences that helped you to stay connected to your culture?" The youth varied in their responses. Some youth reported being connected to their culture and named meaningful objects. For example, one youth named a cultural item stating, "A pair of earrings my grandma made me (Dream catcher with a turquoise rock in the middle)." Another youth said, "There is a book that my culture (tribe) sent to me in the mail." Some youth reported having important cultural items, though they didn't really feel connected to their culture. For example, one youth said, "I've always had a dream catcher to help bring me comfort, I don't know much about my culture and I feel like when I was younger nobody helped me keep in touch with my culture. So I always had a dream catcher as a reminder." Another youth said, "My Grandma has pictures of ancestors, although throughout my life I haven't really been connected with my culture." The experiences of the youth make it clear that important cultural items, and relationships with people who connect them to culture is important.

During the focus group, the youth were also asked about what knowledge caregivers of Native Children should have. More specifically, they were asked, "Give some details on what caregivers, who have never had Native American children should be trained on." A number of important cultural practices were named. Youth stated that caregivers should "Learn to pray and smudge," and that "They should be trained on the culture they (Indian child) come from, and celebrate their traditions." One youth had this to say about training caregivers, "They should be trained on speaking the Tribe's languages and to go to places they go." The youth responses make it clear that having caregivers familiar with their culture and willing to participate in cultural practices is important.

The youth were also asked about challenges they have experienced. More specifically, the youth were asked, "What challenges have you been through with Caregivers, Tribal Government, Social Workers, or Social Services when trying to get help with the things you need?" The youth named several concerns some personal and some relational. One youth described a challenge stating, "...Being away from my sister that is 4 years-old that is a big challenge for me." Similarly, another youth added, "Trying to get in contact with family

that live far away." One youth described struggles encountered trying to be responsible. The youth stated, "I had trouble being given independence. I had a job that I was forced to quit because I was given the keys by my employer and would open and close the gym I worked at. I was forced to quit because the county felt it wasn't right for a 17 year-old to have a job and be given so much responsibility." Other responses provided by the youth included foster parents breaking rules, and workers not answering phones, being too busy to see you, and making all the decisions.

Finally, the youth explored what they felt those supporting them should know about their tribal culture. More specifically, they were asked, "Is there anything else you want Caregivers, Social Services to know about your culture?" The youth stressed the importance of family connection and culture. For example, one youth stated, "Please don't separate brothers and sisters." This comment was supported by another youth who stated, "I want all of the siblings to not get separated so that the brother/sister won't be depressed." The maintenance of family ties was an important issue raised by the youth. Their responses make it clear that keeping siblings and families connected is very important. One youth made this point stating, "They should know that many people shouldn't be away from their family." A couple other response again stressed the importance of giving opportunities for Indian children to learn their culture and staying connected through programs or services.

Overall, the youth responses from the focus group make it clear that having a support system that is aware of their culture and willing to support them in staying connected and engaged is very important.

For more information visit [CALYOUTHCONN.ORG](http://CALYOUTHCONN.ORG)  
Exerpt from: Staying Connected to Culture: Meaningful & Sacred; California Youth Connection, Indian Child Welfare Act Focus Group Report 2015

### Indigenous Foods Challenge Details

- November 1st-10th 2016
- Indigenous Foods
- Celebration and Potluck
- November 10th, 12-2pm

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# YOUTH NEWS

## MSPI

Our Teen Clubhouse youth attended the Fresno State Youth Conference on California American Indian Day, where they were able to hear guest speakers that encouraged the youth to further their education. They were able to attend different workshops that included visiting the Native Voices exhibit at the Fresno State Library, and touring parts of the campus.

We then held our first girls group with girls from ages 13-17. They attended the Heart to Heart Girls Conference held at the Institute of Technology. At this conference the girls heard from different presenters, each one speaking to empower them in what it is to be a strong young woman.

On the same note of powerful woman, we have elected the new officers for this year President Victoria, G. Vice-President Catalina, H., and Secretary Laura, B. Our new officers will start planning each youth council meeting and attend the board of directors meetings throughout the year. They will also start making agendas for the teen group, and discuss upcoming community events the teen youth will attend.

## Clubhouse

This Month at Clubhouse we took a group of youth to see Bitwise Industries which is a Technological Hub in downtown Fresno. The kids were able

to take a tour throughout the facility, and were introduced to different jobs that are available in Computer Science. The following



week we visited the Native Voices exhibit at Fresno

State, the youth were able to watch different videos about health and medicine throughout Native Country. They then went to look at Native American artifacts, including baskets and picture from local tribes.



We have 2 youth of the month Vanessa, B. and Lila, F. have been volunteering their time to help out at Clubhouse. Vanessa went on our field trip to the library and helped out by watching the kids while we were there. Lila comes to volunteer on her own time during the week. She helps with getting supplies, helping with homework, and watching the youth. Both have been a positive influence within their community.

# Make Walking Your First Step to Preventing or Managing Diabetes



*November is National Diabetes Month. We know that managing diabetes is not easy, but it's worth it. Being physically active will help you prevent or manage diabetes. You can start by walking. It's easy to start walking. All you need is 10 minutes and a good pair of walking shoes.*

## **How much walking should I do?**

Walking for at least 150 minutes a week is best. Start out walking 3 or more times a week. Work up to 30 minutes of walking at least 5 days a week. You can break the 30 minutes into three 10-minute sessions spread throughout the day.

## **What kind of shoes should I wear?**

Make sure that your shoes fit well. They should cushion and support your feet. Wear a clean pair of socks to protect your feet. If you have any foot problems or need help getting the right shoes, see your health care provider.

## **How fast should I walk?**

Start slowly and go faster as you become more fit. If you cannot talk while you walk, you are walking too quickly. If you can sing while you walk, you are walking too slowly!

## **How can I make walking a habit?**

With a little time, walking can become a habit. Try to develop a habit of walking for at least 30 minutes every day:

- Have fun! Walk with family or friends. Enjoy talking.
- Take scenic routes.
- Park a little farther from the store or your work place.
- Walk on your lunch hour or break.
- Use the stairs.
- Walk at the same time each day.
- Have a weekly schedule. Walk on most days of the week.
- Attend FAIHP's walking group: 11am Mondays at Manchester Mall, upper level

## **How can I become more fit?**

First check with your health care provider to find out what activities are best for you. Try bike riding, hiking, dancing, or working out at a gym. Find out what kinds of fitness activities you can join at your tribal health center. Ask a friend, your children, grandchildren, or other family members to join you. You will be a healthy role model to your loved ones.

\*Article adapted from IHS Division of Diabetes Treatment and Prevention program, [www.diabetes.ihs.gov](http://www.diabetes.ihs.gov)



# November is Lung Cancer Awareness Month

Second most common cancer diagnosed and the leading cause of cancer death in both Native American men and women. 48.2 per 100,000 Native American men and 39.8 per 100,000 Native American women are diagnosed with lung cancer each year.

## Third Hand Smoke

Thirdhand smoke is residual nicotine and other chemicals left on indoor surfaces by tobacco smoke. This residue reacts with common indoor pollutants to create a toxic mix. This toxic mix of thirdhand smoke contains cancer-causing substances, posing a health hazard to nonsmokers who are exposed to it, especially children.

Studies show that thirdhand smoke clings to hair, skin, clothes, furniture, drapes, walls, bedding, carpets, dust, vehicles and other surfaces, even long after smoking has stopped. It builds up over time and resists normal cleaning. Infants, children and nonsmoking adults are at risk when they inhale, ingest or touch surfaces containing thirdhand smoke. Thirdhand smoke is a relatively new concept, and researchers are still studying its dangers.

## Electronic cigarettes

These devices are becoming a popular alternative of electronic nicotine delivery systems (ENDS) that includes many different types of products, such as vape pens and e-hookahs. Despite differences in appearance, they all create an aerosol that can contain nicotine and other additives. Because the nicotine in these products is from tobacco, the FDA has proposed to regulate e-cigarettes as tobacco products. However, these proposals have not yet been implemented, and electronic cigarettes remain unregulated.

The potential long-term risks associated with e-cigarette use are not fully known. It is known that nicotine

exposure at a young age may cause lasting harm to brain development, promote nicotine addiction, and lead to sustained tobacco use. According to the 2014 National Youth Tobacco Survey, over 1 in 4 U.S. high school students reported using e-cigarettes, and more than 1 in 8 had used an e-cigarette in the past 30 days. With this rapid increase in use, implementing strategies that reduce the use of all tobacco products, including e-cigarettes, may prevent further harm among youth.

## Symptoms of Lung Cancer

- Coughing that gets worse or won't go away
- Chest pain
- Shortness of breath
- Wheezing
- Coughing up blood
- Feeling tired all of the time
- Weight loss of unknown cause
- Recurrent episodes of pneumonia



# AUTUMN

*is Here*

Autumn is here and with it comes the cool down before winter. Some of the WISE group elders were able to get out and enjoy the weather before our cooler days and longer nights kicked in. The group spent some time out at the historical Forestiere Underground Garden in Fresno. We got our fair share of heat that day, though we stayed cool underground for the visit. For some, it was their first visit. For a few, it was a second opportunity to see the site, but from a new perspective. Overall, the day allowed each elder to take a step back and enjoy the historical gem together.



The WISE group continues to meet twice a month and is open to all elders and those who would like to support and learn from the elders in the community. The WISE members have been active for some time providing support to one another.



Our most recent activity is the indigenous food challenge. The WISE were presented with nutritional benefits of an indigenous food diet by the FAIHP nutritionist Renee. It was great to listen in and be part of such a knowledgeable group. It

was nice hearing stories about their favorite food dishes, stories of the old ways and traditional foods.

Also, Our CBANS Team was able to make it out to the Chukchansi Pow wow this month held in Coarsegold. It was a wonderful experience! I would like to thank one of our most caring, and supportive volunteers, Eleanor! Thank you Eleanor! During the event, the FAIHP booth provided education and information to anyone who stopped by to visit.

Our team is very fortunate to work with our community, and we enjoy every opportunity to work with the Fresno community and surrounding areas. We are always open to sharing information on the various services provided at FAIHP.



We hope community members will give us a call at 559-320-0490 or drop by to learn more about our services and upcoming activities. We have several great programs running in November, and we hope you will join us!

Thank You!



## An Interview between Dr. Chapman, Director of Behavioral Health at FAIHP, and Cyndi Alexander on the beauty and challenges of being a Native American Foster Parents.

Photo is licensed by Joe under CC BY-NC-ND 2.0

**Dr. Chapman:** Welcome Cyndi! I am excited to speak with you today about your experience as a Foster Parent! Thank you for being willing to share your experience with us!

**Dr. Chapman:** Welcome Cyndi! I am excited to speak with you today about your experience as a Foster Parent! Thank you for being willing to share your experience with us!

**Cyndi:** I am happy to speak with you! I have a tendency to be a storyteller and can go on and on, but I have some important points that I would like to share!

**Dr. Chapman:** Well I am looking forward to learning from your experience. My first question, what is a Foster Family?

**Cyndi:** First, I really want to share there is no word in our native languages for Foster Family. So in our culture we are Extended Family, aunts and uncles. We may not be blood related but we are still related by community. We consider ourselves a village and we support each other, so we are going back to that traditional way of practicing. Today our Foster Families are our Extended Family. My personal experience is being that Extended Family.

**Dr. Chapman:** The term the county uses is Foster Family but the language you use is Extended Family. It is much more personal. So do Extended Families support children or children and their families?

**Cyndi:** Definitely both. It is holistic, it is not just being there for the children, but also their parents as well.

**Dr. Chapman:** Can you tell us about why you became an Extended Family?

**Cyndi:** Initially my husband and I saw the need some years back and so we volunteered with one of the local tribes in our area. We told them that we could support and take in children with the objective that the mom did what she needed to do in her healing. That did happen, and I am fortunate to say it's been about 8 years, and she is still clean and sober and being a good mother. That was a real success story and we are happy we had a part in that. We are still connected to the family. This

time around we didn't make the choice, we were chosen. The biological mother came to us. She already looked to me like an auntie and she knew that we would likely provide placement for her children. So she connected with me and asked if we could do that for her and her family. She knew what we would provide the culture and that was most important for her besides having a strong placement for her children.

**Dr. Chapman:** So what would you say is your role as Extended Family?

**Cyndi:** For the child it is most important to provide a sense of belonging and permanency for them. Provide the love and the trust, the feeling of being safe. We really feel blessed to be given this opportunity to provide for the children. Their mother tells us in letters and conversations on the phone how much she feels that she made a really good decision choosing my husband and I to provide that for her children.

**Dr. Chapman:** So it is providing love, support, and safety for the children. You also mentioned conversations with the mother. It sounds like that relationship hasn't stopped because you are now taking care of the kids. There is this ongoing conversation and relationship with mom. Could you say more about you support the kid's parents?

**Cyndi:** Correct. That is the beauty of ICWA and the difference that our ICWA laws are about. We want to encourage our children to remain connected. So in becoming extended family we are taking on that responsibility as well as their parents and their relatives. Typically, if a blood relative is available and willing to take the children that of course is the first choice. We want that to happen but that is not always available to happen. So the next choice is to choose someone in the community who may not be a blood relative, but is in your tribe. If someone from the tribe is not available, then hopefully at least someone from the family's tribal community can do it. It is important that someone is willing but also practicing the culture. This keeps the children connected to the culture. These are all important considerations in becoming an Extended Family for these children. We made the decision as extended family to provide the culture but also to stay connected to mom. We update mom, and tell her about the milestones the children



are reaching. I provide encouragement to her which I feel is important. In being an auntie to her, I encourage her to do what she needs to do to get her healing, to get herself where she needs to be so that her children can see and hear that.

Dr. Chapman: It sounds like maintaining connection is a priority and doing whatever is possible to maintain it, it also sounds like it is much bigger than the children and parents, and it is also maintaining community. Is that part of it?

Cyndi: Yes, that is part of it. It is so important for us, especially today, that we encourage that and be examples for our children to help maintain our culture, but also our tribes and people. We have to stay connected to one another and support one another so our children can grow up healthy and change that cycle and make better choices for themselves. It is important that we bring the children to programs like this program that touch on the trauma and the cycle, and where they are in that cycle, and help them to make better choices for themselves.

Dr. Chapman: You talk about healing and building relationships and as you talk about it you smiled, so I am wondering in being an Extended Family member do you enjoy it? Do you get something from it?

Cyndi: For sure. I don't think we would even do it if my husband and I weren't getting the blessings from it. The mom is always very thankful and always very appreciative that we have chosen to take on this role. I always turn it back on her and tell her in choosing us she brought a blessing to our family. Her children are a blessing to our family, to us. They have filled our house with a lot of joy. Not only to our home but to our extended family as well, and to the community. I like to believe that in running into other Native American families in our community they are witnesses to what we are attempting to accomplish here. And we hope that we are setting an example and that they too will consider doing the same thing for our community. Overall it has been a blessing. Is it easy? No! Like any parents raising children, it can be a struggle, but the blessings outweigh the struggles we may have.

Dr. Chapman: Maybe we should go into the struggles?

(Laughter)

Cyndi: Maybe I shouldn't say struggles. I would just say changes. The right term to use is changes. We have had to make changes in our family. We don't have the freedom to run to the store and other things like we used to. If I want to stay at the store or roam around the mall looking around for stuff I got to be more time sensitive. I have little ones to think about and nap times, so I have to adjust my time, and so does my husband.

Dr. Chapman: I see, you are adjusting to accommodate and meet the needs of the little people in your family. If people are interested in becoming Extended Family and supporting youth, their parents, and the community in this way how would they do so?

Cyndi: You don't know unless you try but it can really differ depending on who you go through. If you go through the county

system, they may have their own requirements as opposed to a tribe in your specific area. Either your own, or the one you live near. You need to go through the process because it can be different, even among the tribes, because they can differ in what they want for their children.

Dr. Chapman: So it sounds like there is a process you go through whether it's with the county or tribes. Do you feel it is a hard process?

Cyndi: Lots of people have misconceptions about that. They think that because they have some record, criminal or some past that they can't, but you really don't know until you try. I have seen so many kinship placements where a family is really pretty doubtful that they would qualify to have their relative in their homes, but then they find out they can. People should not avoid applying because they don't think they will qualify. It is very likely that they can. They just have to go and see.

Dr. Chapman: So they would need to go and explore with the County or Tribe what those requirements are to see if they are eligible.

Cyndi: Yes!

Dr. Chapman: Is there anything you would like to add?

Cyndi: Just an emphasis on the blessing that they could get from it, how it can really enrich your family. Especially the feeling you get because you are doing this not only for the family but also for the future of our people. That they can be a part of that. It feels good driving home, because I get to practice that. It also doesn't hurt that the children are so beautiful, and add so much joy. I know that all the children are not that way, and that some children will have special needs and you have to be prepared to support them, but it is still worth it.

Dr. Chapman: That is such a very important point, that people who want to do this should step back and think about if they can appropriately meet the child's needs.

Cyndi: Yes!

Dr. Chapman: Thank you for sharing your experience. It sounds like being an Extended Family Member is a really blessing, one that families should explore doing. I hope people will be encouraged to do so.

Cyndi: Me too!

# Indigenous Roots of Mask Making

In some Native American tribes, masks were often made in the form of an animal and used for ceremonial purposes. The understanding was that the wearer of the mask would then take on the qualities and characteristics of the animal and that the spirit of the animal would enter that person. These masks were often decorated with paint from certain plant dyes, feathers, wood, grass, bones, hide and other items from Mother Earth.

In other Native Tribes and among other indigenous populations around the world, masks have often times been involved in initiation rites and ceremony for initiating boys during initiation rituals were worn that marked the end of childhood and rites often involved disguises, as initiates drink from the tribe, and accepted the also often times a representation of the transitional trials of an initiation into a

young people into adulthood. Masks worn by during dances and other secret rituals the beginning of adulthood. Initiation endured trials, received food and knowledge of elders. The masks were ancestors who had gone through the new identity.

## Therapy and Masks.

Mask making ritual is a therapeutic Expressive Arts therapists. Therapists with various forms of art media to tap from which dreams are produced expressed in pictures, images and the The deepest layer of the psyche is often source not only of repressed memories of health and transformation which can various forms of artistic modalities images are brought forth from the transformation can occur.

Masks are used in therapy to explore and stress and anxiety to depression and trauma. whenever an important change of life is taking often been used when one is about to embark on a making rituals are also used to explore themes around death, suicide and illness. Other reasons to work with masks are: starting of a new relationship (couples masks), explore self-love, self-esteem, anger, gaining insight related to an important life decision, etc. There are a variety of ways in which the wisdom of the mask can speak to us and inform our lives.



intervention often practiced by who employ expressive arts will work into the deeper layers of the psyche and the inner wisdom and core self is language of symbolism and metaphors. times referred to as the unconscious, a and instinctual drives but also a source be expressed and channeled through such as masks. When these organic deeper self through the arts, healing and

work through a variety of issues; from Mask making rituals have also been utilized place. For example, mask making rituals have new job or a new relationship. Often times, mask making rituals are also used to explore themes around death, suicide and illness. Other reasons to work with masks are: starting of a new relationship (couples masks), explore self-love, self-esteem, anger, gaining insight related to an important life decision, etc. There are a variety of ways in which the wisdom of the mask can speak to us and inform our lives.

## The Process:

Mask making ritual can take place during individual or group therapy. It can also be offered as a workshop event. It often involves 2 hour workshops for a total of 2 days. On the first day, the mask is created in groups of 3 people which include the person on whom the mask will be made on. The material used is wet plaster wrap which is then placed on a person's face until the material hardens and molds to the shape of the face. One person will be at the side of the one whom the mask is being made on and will regularly check in to see if the person needs to stand up from the laying position or needs to have some mask debris wiped off from any other part of the face. The third person is placing 3 layers of plaster wrap on the person's face until the mask hardens. Once the mask hardens, there is a debrief phase in which the process is discussed and that concludes the first day. On the second day, the mask is decorated and brought to life with various paints, seeds, beads, rocks, wood, dirt, etc. One is encouraged to bring whatever meaningful items they also want to bring to add to their mask. After the decorating has been completed, the mask is brought to life with specific therapeutic and writing techniques so that the mask can speak to us and share it's wisdom. Bringing a hand sized held mirror is also required. Often times, people will experience insights which they are then encouraged and welcome to share within a group setting or in dyads.

## Save the Date:

Therapeutic Mask making will be offered to the Native American community at Fresno American Indian Health Project at the beginning of December of 2016. Exact date to be determined; please call for details if you are interested. You may contact Tony Quintanilla, LMFT for further information or to register for this event.

## References:


Jung, C.G. (1964). Man and his symbols. Garden City, N.Y.: Doubleday  
[www.historyofmask.net](http://www.historyofmask.net)  
<http://www.native-net.org/>

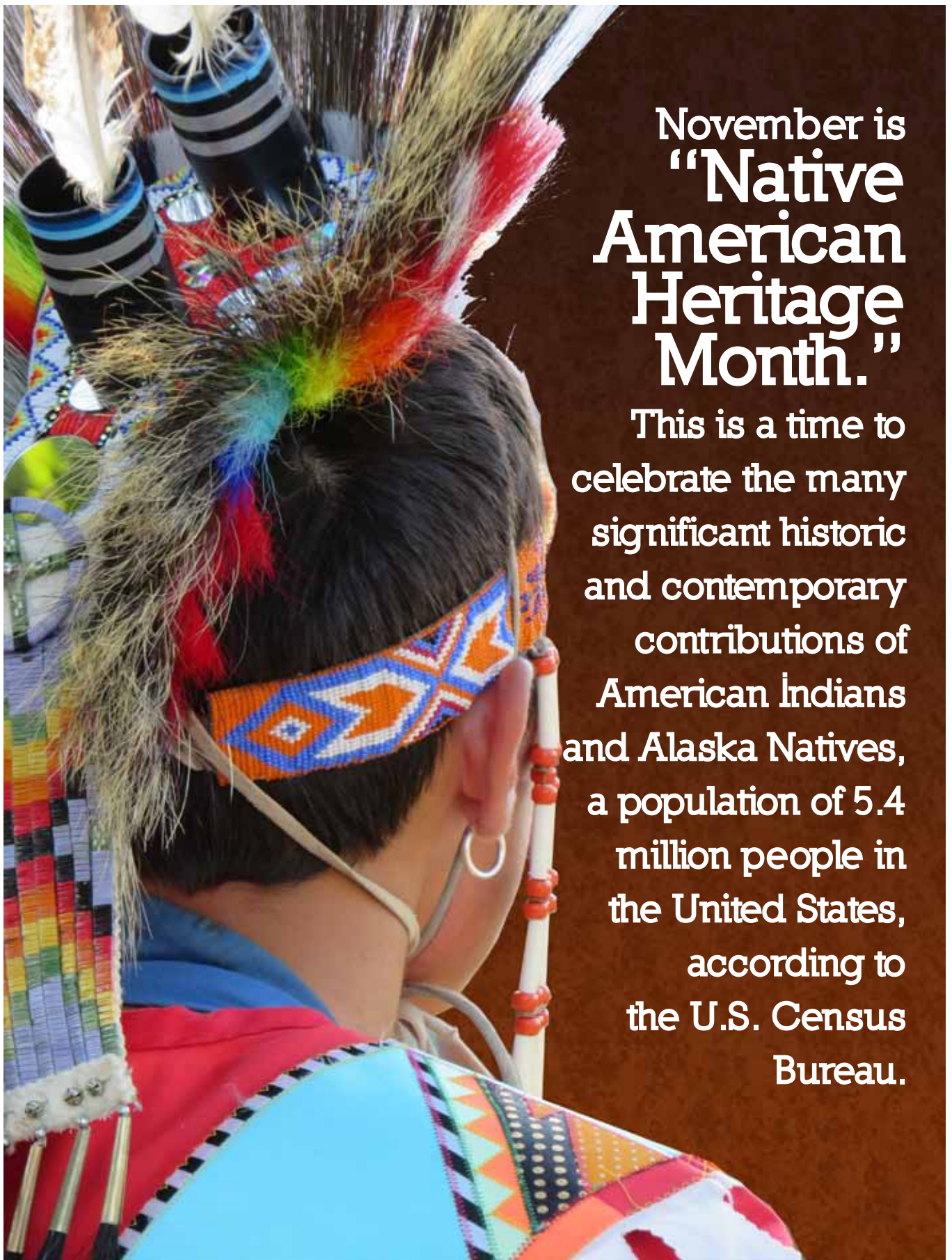


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4	5  JUST WALK 11am-12pm at Manchester Mall	6  Beading Class 5:30-8:30pm	7 Pearl Harbor  Exercise Class 11am-12pm  Wellbriety 5:30 - 7:30pm	8  WISE 12-2pm  Beading Class 5:30-8:30pm	9	10																																																																																							
11	12  JUST WALK 11am-12pm at Manchester Mall	13  Beading Class 5:30-8:30pm	14  Exercise Class 11am-12pm  Wellbriety 5:30 - 7:30pm	15  Diabetes Class 12pm-2pm & 5:30-7:30pm	16	17																																																																																							
18	19  Community Advisory Meeting 10-12  JUST WALK 11am-12pm at Manchester Mall	20  Beading Class 5:30-8:30pm	21 Dec. Solstice  Exercise Class 11am-12pm  Wellbriety 5:30 - 7:30pm	22  Beading Class 5:30-8:30pm	23  Office Closed	24 Christmas Eve																																																																																							
25 Christmas Day 	26 Kwanzaa begins  Office Closed	27  Beading Class 5:30-8:30pm	28  Wellbriety 5:30 - 7:30pm	29  Beading Class 5:30-8:30pm	30  Office Closed	31 New Year's Eve  Red Road Pow Wow																																																																																							
Red Road Pow Wow		<div>November 2016</div> <table><tr><td>S</td><td>M</td><td>T</td><td>W</td><td>Th</td><td>F</td><td>Sa</td></tr><tr><td></td><td></td><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td><td>11</td><td>12</td></tr><tr><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td><td>18</td><td>19</td></tr><tr><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td><td>25</td><td>26</td></tr><tr><td>27</td><td>28</td><td>29</td><td>30</td><td></td><td></td><td></td></tr></table>				S	M	T	W	Th	F	Sa			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30				<div>January 2017</div> <table><tr><td>S</td><td>M</td><td>T</td><td>W</td><td>Th</td><td>F</td><td>Sa</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr><tr><td>8</td><td>9</td><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td></tr><tr><td>15</td><td>16</td><td>17</td><td>18</td><td>19</td><td>20</td><td>21</td></tr><tr><td>22</td><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td></tr><tr><td>29</td><td>30</td><td>31</td><td></td><td></td><td></td><td></td></tr></table>				S	M	T	W	Th	F	Sa	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31				
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## November is “Native American Heritage Month.”

This is a time to celebrate the many significant historic and contemporary contributions of American Indians and Alaska Natives, a population of 5.4 million people in the United States, according to the U.S. Census Bureau.



COMING  
SOON TO  
FRESNO-VISALIA

Are you **14-18** years old?  
Do you identify as **American  
Indian** or **Alaska Native**?

If **YES** you could earn from **\$25-\$150**  
by participating in the **MICUNAY** project

The **MICUNAY** project is focused on testing some new programs for American Indian/Alaska Native (AI/AN) youth about alcohol and drug use. The RAND Corporation and UCLA are doing this project in partnership with the Native American community of the Central Valley.

### What you would be asked to do:

- Fill out some confidential surveys
- Attend a Community Wellness Gathering that has **FREE entertainment and food**
- Some teens will also be asked to attend 3 **MICUNAY** workshops where they will have group discussions about alcohol and drugs and do different cultural activities

\$25	\$50	\$75
Complete your first survey!	Complete a 3-month follow-up survey!	Complete a 6-month follow-up survey!



To learn more, please call RAND at **1.877.414.8076**



**MICUNAY**  
MOTIVATIONAL INTERVIEWING—CULTURE  
—URBAN NATIVE AMERICAN YOUTH



# FAIHP

Fresno American Indian Health Project

1551 E. Shaw Avenue, Ste. 139

Fresno, CA 93710

559.320.0490

Fax: 559.320.0494

[www.faihp.org](http://www.faihp.org)



## Fresno American Indian Health Project

FAIHP is a nonprofit 501(c)3 organization and depends on support from the community. All donations are tax-deductible. If you or an individual or business you know would like to make a contribution they may do so by check.

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY/STATE/ZIP: \_\_\_\_\_

PHONE: \_\_\_\_\_

DONATION AMOUNT: \_\_\_\_\_

**Please make all checks payable to:**

Fresno American Indian Health Project

1551 E. Shaw Avenue, Suite 139, Fresno CA 93710.

### Our services include:

- Health Screenings
- Behavioral Health Services
- Alcohol & Drug Prevention
- Health Education Classes
- Public Health Nurse Home Visits
- Case Management
- Transportation
- Health Referrals
- Youth After School Program
- Nutrition counseling

### OUR BOARD OF DIRECTORS

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